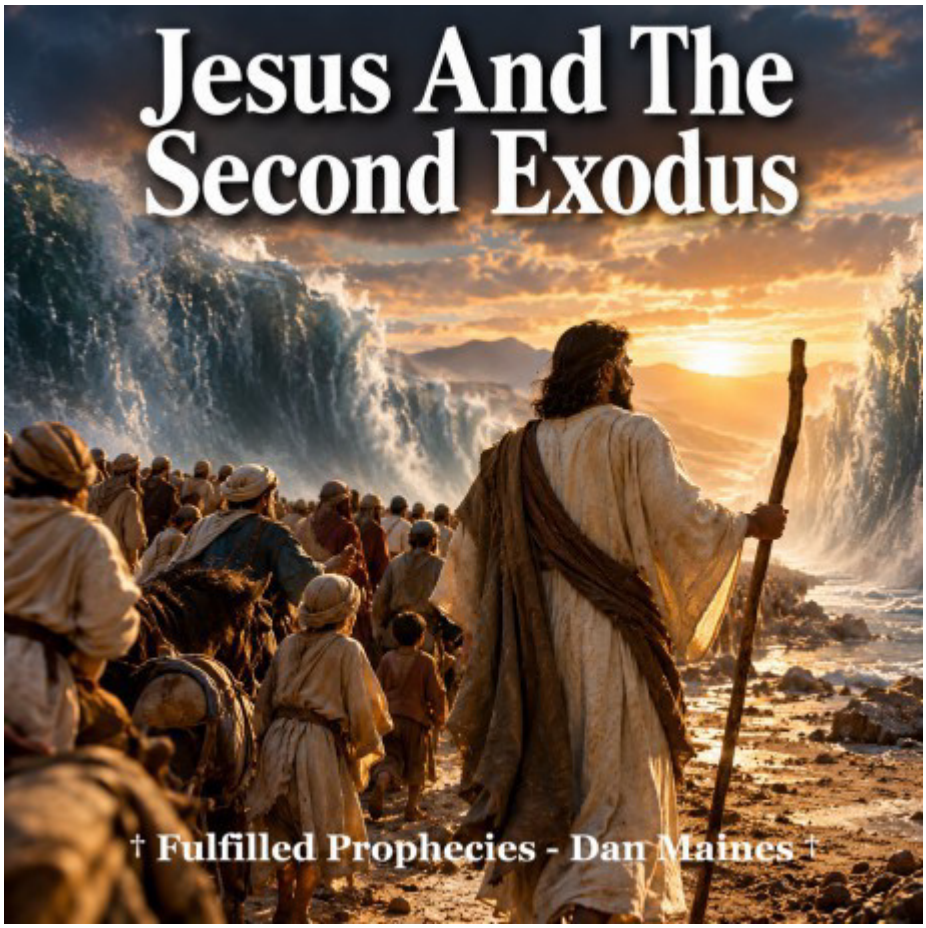
# Fulfilled Prophecies



Jesus And The Second Exodus




By Dan Maines

**Jesus And The Second Exodus**

**> Introduction**

> † The Bible tells the story of two great exoduses. The first was Israel's deliverance from slavery in Egypt under Moses. The second was the greater deliverance accomplished by Jesus Christ, freeing His people from sin, condemnation, and the bondage of the Old Covenant (Exodus 12:31-42; Romans 8:1-2).

> † The first Exodus brought Israel out of Egypt and into a covenant relationship with God at Mount Sinai. The second

Exodus brought God's people out of the bondage associated with the old covenant order and into the freedom of the New Covenant through Jesus Christ (Exodus 19:4-6; Galatians 4:24-26).

> † One of the most remarkable connections appears in Luke's account of the Transfiguration. Moses and Elijah appeared with Jesus and spoke about His approaching departure. Luke used the Greek word exodos, the same word associated with Israel's departure from Egypt (Luke 9:30-31).

> † This wasn't an accidental choice of language. Jesus was accomplishing a greater redemption than Moses. His death, resurrection, ascension, and the fulfillment of the covenant transition would establish the promised freedom of God's people (Hebrews 9:15; 12:22-24).

> † The first Exodus involved a physical nation leaving a geographical location. The second Exodus involved a covenant people being delivered from the dominion of sin and death and brought into the everlasting Kingdom of Christ (Colossians 1:13-14; Hebrews 2:14-15).

> † This study will show how the Exodus under Moses foreshadowed the work of Christ, why the New Testament describes His mission using Exodus language, and how the final removal of the Old Covenant order in AD 70 completed that historical transition (Hebrews 8:13; 10:37).

> **Exodus 12:41**

> And at the end of 430 years, on this very day, all the multitudes of the Lord departed from the land of Egypt.

> † Israel's first Exodus was a historical deliverance from slavery. God brought His people out of Egypt through Moses, establishing the pattern of redemption that would later find its greater fulfillment in Christ (Exodus 3:7-10; Deuteronomy

18:15).
> † The first Exodus wasn't the final purpose of God's redemptive plan. It was a shadow pointing toward a greater deliverance, one that would deal with the deeper bondage of sin and death (John 8:34-36; Hebrews 10:1).
> † Just as Israel couldn't deliver itself from Pharaoh, humanity couldn't deliver itself from sin through the Law. Redemption required God's intervention through His appointed Deliverer (Romans 3:20-24; Galatians 3:22-24).
> **Deuteronomy 18:15**
> The Lord your God will raise up for you a prophet like me from among you, from your countrymen; to him you shall listen.
> † Moses announced that God would raise up another prophet like him. This promise wasn't about another ordinary leader. It pointed toward Jesus Christ, the greater Moses who would accomplish the redemption that the first Exodus anticipated (Acts 3:20-23).
> † Moses led Israel out of physical slavery, but Jesus delivered His people from spiritual bondage. Moses mediated the covenant at Sinai, but Jesus became the Mediator of the New Covenant (Hebrews 3:1-6; 9:15).
> † Moses was faithful as a servant in God's house, but Christ is faithful as the Son over God's house. The greater Deliverer possesses an authority and glory that Moses never claimed for himself (Hebrews 3:5-6).
> **Luke 9:30-31**
> And behold, two men were talking with Him; and they were Moses and Elijah, who, appearing in glory, were speaking of His departure, which He was about to accomplish at Jerusalem.
> † Luke's Greek text uses the word exodos for the departure Jesus was about to accomplish at Jerusalem. This is the central

connection between the first Exodus and the greater redemption accomplished by Christ (Exodus 12:41; Hebrews 9:12).
> † The word exodos literally refers to a departure or going out. In this context, it points especially to Jesus' approaching death, while His resurrection and ascension reveal the victorious outcome of that departure (Luke 9:22; 24:46-51).
> † Moses and Elijah represented the Law and the Prophets, both of which testified concerning Christ. Their appearance demonstrated that Jesus wasn't beginning an unrelated religion. He was bringing God's previously revealed promises to their intended fulfillment (Matthew 5:17; Luke 24:27).
> † Notice that Jesus' departure was something He would accomplish. His death wasn't merely a tragedy inflicted by His enemies. It was the deliberate fulfillment of God's redemptive purpose (John 10:17-18; Acts 2:23-24).
> † The first Exodus began with deliverance through the blood of the Passover lamb. The greater Exodus would be accomplished through the blood of Christ, the true Passover Lamb (Exodus 12:13; 1 Corinthians 5:7).
> **Luke 9:35**
> And then a voice came from the cloud, saying, "This is My Son, My Chosen One; listen to Him!"
> † At the Transfiguration, the Father's command directed attention to Jesus. Moses and Elijah were important witnesses, but the Son was the One God's people were now commanded to hear (Deuteronomy 18:15; Acts 3:22-23).
> † The Law and the Prophets weren't competing with Christ. They were pointing toward Him. Their testimony reached its intended destination in the person and work of Jesus (Luke 24:44; John 5:39).

> † This scene identifies the greater Moses and establishes His authority over the covenant transition. The people of God weren't being called back to Sinai, but forward into the fulfillment accomplished by the Son (Hebrews 1:1-2; 3:5-6).
> **Exodus 12:13**
> The blood shall be a sign for you on the houses where you live; and when I see the blood I will pass over you, and no plague will come upon you to destroy you when I strike the land of Egypt.
> † The first Exodus required the blood of the Passover lamb. Israel's deliverance began with a sacrifice that protected the households marked by its blood (Exodus 12:21-23).
> † Jesus fulfilled the meaning of Passover through His own sacrifice. The greater redemption wasn't secured through animal blood, but through the blood of the sinless Son of God (John 1:29; 1 Peter 1:18-19).
> † The first Passover delivered Israel from a judgment in Egypt. Christ's sacrifice delivered His people from the condemnation of sin and established the foundation of the New Covenant (Romans 5:8-9; Hebrews 9:14-15).
> **1 Corinthians 5:7**
> Clean out the old leaven so that you may be a new lump, just as you are in fact unleavened. For Christ our Passover also has been sacrificed.
> † Paul directly identified Christ as the fulfillment of Passover. This connection wasn't invented by later theologians. It was part of the apostolic explanation of Jesus' redemptive work (John 1:29; 1 Peter 1:19).
> † The sacrifice had already been accomplished when Paul wrote. The decisive foundation of the greater Exodus was therefore established through Christ's death, not through an

event awaiting fulfillment thousands of years later (Hebrews 9:26; 10:12-14).
> † Just as Israel was called to leave behind the corruption of Egypt, believers were called to live in sincerity and truth, reflecting the redemption they had received in Christ (1 Corinthians 5:8; Romans 6:6-7).
> **Matthew 2:14-15**
> So Joseph got up and took the Child and His mother while it was still night, and left for Egypt. He stayed there until the death of Herod; this happened so that what had been spoken by the Lord through the prophet would be fulfilled: "Out of Egypt I called My Son."
> † Matthew deliberately connected Jesus with Israel's history. Israel had been called out of Egypt as God's son, and Jesus retraced that history as the faithful Son who would accomplish what Israel failed to accomplish (Hosea 11:1; Exodus 4:22-23).
> † Israel passed through the sea and entered the wilderness, where the nation repeatedly failed to trust God. Jesus passed through baptism and entered the wilderness, where He remained faithful under temptation (Matthew 3:16-17; 4:1-11).
> † These parallels show that Jesus wasn't merely repeating historical events. He was fulfilling Israel's calling and bringing the covenant story to its appointed conclusion (Romans 5:19; Galatians 3:16).
> **John 8:34-36**
> Jesus answered them, Truly, truly I say to you, everyone who commits sin is a slave of sin. Now the slave does not remain in the house forever; the son does remain forever. So if the Son sets you free, you really will be free.
> † Jesus identified the deeper slavery from which humanity needed deliverance. The central problem wasn't Roman

occupation or Egyptian oppression, but bondage to sin (Romans 6:16-18).
> † Political freedom couldn't accomplish this redemption. Israel had escaped Pharaoh centuries earlier, yet the nation still needed deliverance from sin and condemnation (Romans 3:9-10; Galatians 3:22).
> † The freedom Christ promised was greater than national independence. Through Him, believers would receive the lasting freedom belonging to God's household (Romans 8:1-2; Galatians 4:6-7).
> † The first Exodus changed Israel's geographical location. The greater Exodus changed the covenant standing of God's people, bringing them into the freedom and inheritance of God's children (Galatians 4:4-7; Colossians 1:12-14).
> **Galatians 4:24-26**
> This is speaking allegorically, for these women are two covenants: one coming from Mount Sinai giving birth to children who are to be slaves; she is Hagar. Now this Hagar is Mount Sinai in Arabia and corresponds to the present Jerusalem, for she is enslaved with her children. But the Jerusalem above is free; she is our mother.
> † Paul explicitly identified Mount Sinai with covenant bondage and contrasted the Jerusalem of his day with the Jerusalem above. His explanation shows that the greater Exodus involved a change of covenant relationship (Hebrews 8:6-13).
> † The earthly Jerusalem of Paul's generation remained associated with the Old Covenant order. The heavenly Jerusalem represented the freedom and inheritance established through Christ (Hebrews 12:22-24).
> † This wasn't a prediction that believers would eventually travel to another geographical city. It was a declaration that their

covenant identity and inheritance were found in the Jerusalem above (Philippians 3:20; Ephesians 2:19).
> † The greater Exodus therefore involved leaving the bondage represented by Sinai and entering the freedom of the New Covenant. The destruction of Jerusalem in AD 70 publicly demonstrated the removal of the old temple-centered order (Hebrews 8:13; 12:26-28).
> **1 Corinthians 10:1-4**
> For I do not want you to be unaware, brothers and sisters, that our fathers were all under the cloud and they all passed through the sea; and they all were baptized into Moses in the cloud and in the sea; and they all ate the same spiritual food, and all drank the same spiritual drink, for they were drinking from a spiritual rock which followed them; and the rock was Christ.
> † Paul identified the wilderness experiences as spiritual patterns relevant to the church. Israel's passage through the sea anticipated the transition from the old life into a new relationship with God (Romans 6:3-4).
> † The cloud, the sea, the spiritual food, and the spiritual drink weren't isolated historical details. They were part of a redemptive pattern that pointed toward Christ (John 6:32-35; 7:37-39).
> † Paul's statement that the rock was Christ identifies Jesus as the true source of spiritual life. The greater Exodus depended entirely upon Him, just as Israel depended upon God's provision in the wilderness (John 4:13-14; 6:51).
> † Israel's wilderness generation also served as a warning to first-century believers. They were not to repeat Israel's unbelief while approaching the completion of their own covenant transition (1 Corinthians 10:5-12; Hebrews 3:12-19).

> **Hebrews 3:7-11**
> Therefore, just as the Holy Spirit says, "Today if you hear His voice, Do not harden your hearts as when they provoked Me, As on the day of trial in the wilderness, Where your fathers put Me to the test, And saw My works for forty years. Therefore I was angry with this generation, And said, 'They always go astray in their heart, And they did not know My ways'; As I swore in My anger, 'They certainly shall not enter My rest.'"
> † Hebrews deliberately compared its first-century audience with Israel's wilderness generation. The warning wasn't simply about ancient history. It addressed people who were being called to remain faithful during a decisive covenant transition (Hebrews 3:12-14; 4:1).
> † Israel spent forty years in the wilderness before entering the promised land. The period between Christ's ministry and the destruction of Jerusalem likewise encompassed approximately forty years, forming a significant historical parallel (Luke 21:20-24; Hebrews 10:36-37).
> † The parallel doesn't mean that every event in the first Exodus had an exact chronological counterpart. It means the earlier generation supplied a biblical pattern of redemption, testing, judgment, and promised inheritance (1 Corinthians 10:6, 11).
> † The first-century believers were warned not to abandon Christ and return to the covenant order that was approaching its final removal (Hebrews 6:4-8; 10:26-29).
> **Hebrews 4:8-10**
> For if Joshua had given them rest, He would not have spoken of another day after that. Consequently, there remains a Sabbath rest for the people of God. For the one who has entered His rest has himself also rested from his works, as God

did from His.
> † Joshua led Israel into the land of Canaan, but that geographical inheritance wasn't the final rest promised by God. Hebrews identifies a greater rest that the earlier conquest couldn't provide (Psalm 95:7-11; Matthew 11:28-30).
> † Jesus, the greater Deliverer, accomplished what Moses and Joshua couldn't. He opened the way into the rest established through His completed redemptive work (Hebrews 9:11-12; 10:19-22).
> † This rest isn't a future thousand-year political kingdom or a restored national territory. It's the covenant rest believers receive through Christ, apart from dependence upon the works of the Law (Romans 5:1-2; Galatians 2:16).
> † The promised inheritance was greater than Canaan because it involved permanent access to God through the New Covenant (Ephesians 2:18; Hebrews 12:22-24).
> **Hebrews 8:13**
> When He said, "A new covenant," He has made the first obsolete. But whatever is becoming obsolete and growing old is about to disappear.
> † Hebrews described the Old Covenant as obsolete and approaching disappearance. The New Covenant had already been established through Christ, but the old temple-centered system was still functioning when the letter was written (Hebrews 9:8-10; 10:11).
> † This explains the transitional setting of the first-century church. Christ had accomplished redemption, while the historical institutions associated with the former covenant continued until Jerusalem's destruction (Matthew 24:1-2; Luke 21:20-22).
> † AD 70 didn't create the New Covenant or add anything to

Christ's sacrifice. It marked the historical removal of the old covenant administration and its temple-centered institutions (Hebrews 9:15; 10:12-18).
> † The greater Exodus wasn't complete because Christians physically escaped a city. Its covenant fulfillment was manifested when the former religious order reached its appointed end, leaving Christ's everlasting Kingdom established (Hebrews 12:26-28; Daniel 7:13-14).
> **Luke 21:20-22**
> But when you see Jerusalem surrounded by armies, then recognize that her desolation is near. Then those who are in Judea must flee to the mountains, and those who are inside the city must leave, and those who are in the country must not enter the city; because these are days of punishment, so that all things which have been written will be fulfilled.
> † Jesus identified the approaching destruction of Jerusalem as the fulfillment of prophetic judgment. His warning was directed to the people who would witness the city's encirclement by armies (Matthew 24:15-16, 34).
> † Just as the first Exodus involved judgment upon Egypt, the first-century covenant transition involved judgment upon Jerusalem for rejecting the Messiah and persecuting His messengers (Matthew 23:34-38; Luke 19:41-44).
> † The instruction to flee was practical and historical. Jesus wasn't commanding believers in every future generation to escape Jerusalem. He was warning His first-century disciples about an approaching event (Luke 21:23-24).
> † Jerusalem's destruction in AD 70 was the historical judgment that removed the temple and sacrificial system. The greater Exodus had already been secured through Christ, and the former covenant order now reached its visible end (Hebrews

8:13; 10:18).
> † This was the judgment of the old covenant world, not the destruction of the physical planet. Jesus had specifically identified the generation that would witness these events (Matthew 24:34; Ecclesiastes 1:4).
> **Hebrews 12:22-24**
> But you have come to Mount Zion and to the city of the living God, the heavenly Jerusalem, and to myriads of angels, to the general assembly and church of the firstborn who are enrolled in heaven, and to God, the Judge of all, and to the spirits of the righteous made perfect, and to Jesus, the mediator of a new covenant, and to the sprinkled blood, which speaks better than the blood of Abel.
> † Hebrews doesn't say believers would someday arrive at Mount Zion. It declares that they had already come to the heavenly Jerusalem through Jesus Christ (Galatians 4:26; Ephesians 2:6).
> † The contrast between Sinai and Zion reveals the destination of the greater Exodus. God's people weren't being led toward another earthly mountain or national territory. They were being brought into the heavenly reality established by the New Covenant (Hebrews 12:18-21; Galatians 4:24-26).
> † The heavenly Jerusalem wasn't created in AD 70. Believers already had access to it through Christ, while the judgment upon earthly Jerusalem confirmed the passing of the former covenant order (Hebrews 10:19-22; 13:14).
> † This is why the New Jerusalem is the fulfillment of the greater Exodus. The destination isn't a future physical relocation, but the established dwelling of God with His redeemed people (Revelation 21:2-3; Ephesians 2:19-22).
> **Colossians 1:13-14**

> For He rescued us from the domain of darkness, and transferred us to the kingdom of His beloved Son, in whom we have redemption, the forgiveness of sins.
> † Paul described redemption as an accomplished deliverance. Believers had already been rescued from the domain of darkness and transferred into Christ's Kingdom (Ephesians 2:4-6).
> † This is the spiritual reality anticipated by the Exodus pattern. Pharaoh's dominion was replaced by freedom under God's leadership, while the greater Exodus brought believers under the reign of Jesus Christ (Romans 6:17-18; John 8:36).
> † The Kingdom wasn't waiting for a future earthly establishment. Christ was already reigning, and His people were already citizens of His Kingdom (Acts 2:32-36; Philippians 3:20).
> † The removal of Jerusalem's old covenant institutions didn't begin Christ's reign. It confirmed that the former order had passed away and that His Kingdom couldn't be shaken (Hebrews 12:27-28).
> **Revelation 21:2-3**
> And I saw the holy city, new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband. And I heard a loud voice from the throne, saying, Behold, the tabernacle of God is among the people, and He will dwell among them, and they shall be His people, and God Himself will be among them,
> † The greater Exodus reaches its promised destination in the New Jerusalem. The first Exodus led Israel toward a land where God would dwell among them. The greater Exodus established God's permanent dwelling with His redeemed people through Christ (Exodus 25:8; Ephesians 2:21-22).

> † Notice that the New Jerusalem comes down from heaven. The vision doesn't describe the destruction of the physical universe or the removal of believers from the earth. It portrays the covenant relationship established between God and His people (Revelation 21:22-27; John 14:23).
> † The bride represents the redeemed covenant community united with Christ. The old covenant city experienced judgment, while the New Jerusalem represents the lasting relationship established through the New Covenant (Revelation 19:7-9; Galatians 4:26).
> † The first Exodus ended with Israel receiving an earthly inheritance. The greater Exodus established a spiritual inheritance that can't be destroyed, taken away, or replaced by another covenant (Hebrews 9:15; 12:28).
> † We aren't waiting for another Exodus. Jesus accomplished the redemption, the first-century covenant transition reached its conclusion, and believers now live in the Kingdom that will never end (Daniel 7:14; Revelation 22:14, 17).
> **Historical References**
> † Flavius Josephus, The Jewish War, Books 5-7, recorded the Roman siege of Jerusalem, the suffering within the city, the destruction of the temple, and the final defeat of Jewish resistance. His account provides historical evidence for the judgment Jesus foretold against Jerusalem (Luke 19:41-44; 21:20-24).
> † Josephus described the burning of the temple and the devastation of Jerusalem in AD 70. These events marked the destruction of the central institutions associated with the Old Covenant sacrificial system (Matthew 24:1-2; Hebrews 8:13).
> † Tacitus, Histories, Book 5, chapters 10-13, described the Roman campaign against Jerusalem and the city's siege. His

Roman perspective independently confirms the historical conflict in which Jerusalem and its temple were destroyed (Luke 21:20-22).
> † Eusebius, Ecclesiastical History, Book 3, chapter 5, reported the tradition that the Jerusalem church received a warning and relocated to Pella before the war. This early Christian historical testimony is consistent with Jesus' instruction that His followers should flee when the danger approached (Luke 21:20-21).
> † Eusebius, Ecclesiastical History, Book 3, chapters 6-7, also discussed Jerusalem's destruction and connected the calamity with the judgment announced by Christ. His interpretation demonstrates that early Christian writers recognized the theological significance of the city's fall (Matthew 23:37-38; Luke 21:22).
> † These historical writers don't establish biblical doctrine. Scripture provides the interpretation, while their accounts help confirm that the predicted first-century destruction was an actual historical event rather than an unfulfilled prophecy awaiting another generation (Matthew 24:34; Luke 21:32).
> **How It Applies To Us Today**
> † We don't need another Moses, another Passover sacrifice, or another Exodus. Jesus Christ accomplished the greater redemption through His death and resurrection, and His sacrifice never needs to be repeated (Hebrews 9:12; 10:12-14).
> † We're no longer under the bondage represented by Mount Sinai. Those who belong to Christ live under the New Covenant, where forgiveness and reconciliation with God are established through Him (Romans 7:4-6; Galatians 5:1).
> † We don't have to travel to Jerusalem, rebuild a temple, or wait for another national restoration to receive God's promises. Our access to the Father is through Jesus Christ, and His

people are already God's dwelling place (John 4:21-24; Ephesians 2:18-22).
> † We aren't wandering through a prophetic wilderness waiting for AD 70 to happen again. That first-century covenant transition is history, and Christ's everlasting Kingdom is our present reality (Colossians 1:13; Hebrews 12:28).
> † The greater Exodus also reminds us that freedom in Christ isn't permission to return to sinful living. We've been delivered from sin's dominion so that we can live in righteousness, love, and obedience to our Lord (Romans 6:11-14; Galatians 5:13-14).
> † Our confidence doesn't rest in political nations, geographical boundaries, or earthly religious institutions. It rests in Jesus Christ, the faithful Son who accomplished the redemption promised through the Law and the Prophets (Hebrews 3:5-6; 10:19-23).
> † The destination of the greater Exodus isn't something we're still trying to reach through prophetic events. Through Christ, we've come to Mount Zion, the heavenly Jerusalem, and the Kingdom that can't be shaken (Hebrews 12:22-28).
> † The message of the greater Exodus is therefore a message of accomplished redemption. The Passover Lamb has been sacrificed, the greater Moses has delivered His people, and the New Covenant has established the lasting freedom promised by God (1 Corinthians 5:7; John 8:36; Hebrews 9:15).
> **Q & A Appendix**
> **Q:** Why did Luke use the Greek word exodos to describe Jesus' departure?
> **A:** Luke used exodos to describe the departure Jesus was about to accomplish at Jerusalem. The word recalls the biblical Exodus and provides a meaningful connection between Israel's

deliverance under Moses and the greater redemption accomplished through Christ. The immediate context especially concerns His approaching death (Luke 9:22, 30-31; Hebrews 9:12).

> **Q:** Does the Greek word exodos automatically prove that Luke intended a second Exodus?

> **A:** No. The word can describe an ordinary departure or death. The second Exodus connection becomes persuasive through the larger biblical pattern involving Moses, Passover, covenant redemption, and the promised inheritance. The argument rests on the combined testimony of Scripture, not on one Greek word alone (Exodus 12:41; 1 Corinthians 5:7; Hebrews 3:1-6).

> **Q:** Was Jesus the greater Moses?

> **A:** Yes. Moses foretold a prophet like himself, and Peter identified Jesus as the fulfillment of that promise. Moses served faithfully in God's house, but Jesus is the Son over God's house and the Mediator of the New Covenant (Deuteronomy 18:15; Acts 3:22-23; Hebrews 3:5-6).

> **Q:** Did the greater Exodus begin at the Cross or in AD 70?

> **A:** Its decisive redemption was accomplished through Christ's death and resurrection. AD 70 marked the historical removal of the old temple-centered covenant order, not a second sacrifice or a new act of redemption. The two events must be distinguished while recognizing their place in the first-century covenant transition (Hebrews 9:15, 26; 10:12-18; 8:13).

> **Q:** Why does Hebrews compare first-century believers with Israel's wilderness generation?

> **A:** Hebrews uses Israel's wilderness history to warn believers against unbelief and apostasy. Both generations faced a decisive test of faith, and the earlier history supplied a pattern for understanding the promised rest in Christ (Hebrews 3:7-19;

4:1-11; 1 Corinthians 10:11).

> **Q:** Does the forty-year parallel prove that every event of the Exodus was repeated exactly?

> **A:** No. The parallel is significant, but Scripture doesn't require every event to have an exact counterpart. The important connection is Share on Facebook

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